A DIRECTORY FOR The Publike VVorship of GOD Throughout *The three* KINGDOMS OF *Scotland, England,* and *Ireland.*

With an Act of the Generall Assembly of the Kirk of *Scotland*, for establishing and observing this present DIRECTORY.

Together with an Act of the Parliament of the Kingdom of *Scotland* approving and establishing the same.

An Act of the Committee of Estates concerning the PRINTING thereof:

And an Act of the Commission of the Generall Assembly for the Printing; and for the present practice of it throughout the said Kingdom of *Scotland.*

4

EDINBURGH:
Printed by *Evan Tyler*, Printer to the Kings most Excellent Majestie. 1645.

A

Edinb. 14. *April* 1645.

THe Committee of Estates understanding from the Commissioners of the General Assembly, the abuses which may follow upon the Printing in this Kingdom of the Directory for Publike worship without Licence, and upon the venting of such Copies thereof as are not Revised and Printed with Priviledge here, Do therefore for preventing of all abuses therein Ordain, That no person or persons whatsoever presume to Print or re-Print *The Directory for the Publike Worship of God throughout the three Kingdoms* in any Volume, but only such as shall have Licence thereunto from the Generall Assembly, or their Commission meeting at Edinburgh, or from such persons as shall have power from the said Assembly or Commission to grant Licences for Printing the same: And that no person presume to Sell, Barter, or any way to spread or convey any Copies of the said Directory Printed without Licence aforesaid, Upon the pain of confiscation of the whole Impression, if any be so Printed, and of the Presses and Types of the Printers thereof, And of all such Books and Copies thereof as shall be offered to Sale, Bartering, or be any otherwise spread abroad: And that beside further punishment to be inflicted upon the offenders in any of the premises by the Lords of Secret Councell or the Committee of Estates, as that disobedience and contempt deserveth. And that this Ordinance may come to the knowledge of all whom it doth concern, The Committee Ordains the same to be prefixed in Print to the said Directory, and to the Acts of Parliament and Assembly establishing the same Printed therewith, when they shall be Printed by the Order aforesaid; And that it be presently published at the Market Crosses of all the head Burrows within this Kingdom, that none pretend ignorance thereof.

Meritum meum miseratio domini · Robertus Scharpius *Arch. Primerose.*

Edinb. 27. *Maii* 1645. *Postmeridiem.*

THe Commissioners of the Generall Assembly having seriously considered the Printed Copie of the Directory for Publike Worship sent unto them from their Brethren now in England, And finding the same agreeable to the form approven in the late Generall Assembly, Do therefore according to the power committed to them by the said Assembly, Ordain and Require the said *Directory for the Publike Worship of God* to be forthwith practised and observed by all the Ministers and others within this Kirk whom it doth concern, And that all such Rules and practises be laid aside as may frustrate the intent of the Directory; And for this effect, It is also Ordained that this Directory with the Preface, Together with the Acts of the Generall Assembly and of the Parliament of this Kingdom establishing the same, be presently Printed for the use of this Kirk: Wherein M *Andrew Ker* Clerk to the Commission of the Assembly is required to use all possible care and diligence; And he is hereby authorized with full power to cause Print and re-Print the same from time to time, as there shall be occasion.

A. Ker.

I do appoint Evan Tyler, *his Majesties Printer, to Print this Directory, with the Acts of Parliament and Assembly concerning the same.* A. Ker.

An Act of the Parliament of the Kingdom of Scotland, *approving and eſtabliſhing the Directory for Publike Worſhip.*

At Edinb. Febr. 6. 1645.

THe Eſtates of Parliament now conveened, in the ſecond Seſsion of this firſt Triennall Parliament, by vertue of the laſt Act of the laſt Parliament holden by his Majeſtie and the three Eſtates in *Anno* 1641. After publike reading and ſerious conſideration of the Act under-written of the Generall Aſſembly approving the following Directory for the Publike VVorſhip of God in the three Kingdoms, lately united by the ſolemne League and Covenant, Together with the Ordinance of

the Parliament of England eſtabliſhing the ſaid Directory, and the Directory it ſelf, Do heartily and cheerfully agree to the ſaid Directory, according to the Act of the General Aſſembly approving the ſame. VVhich Act, together with the Directory it ſelf, the Eſtates of Parliament do, without a contrary voice, Ratifie and approve in all the Heads and Articles thereof, And do interpone and adde the authority of Parliament to the ſaid Act of the Generall Aſſembly. And do Ordain the ſame to have the ſtrength and force of a Law and Act of Parliament, and execution to paſſe thereupon for obſerving the ſaid Directory, according to the ſaid Act of the Generall Aſſembly in all points.

Alex. Gibſone Cler. Regiſtri.

A DIRECTORY FOR The Publike VVORSHIP OF GOD Throughout the three KINGDOMS OF *SCOTLAND, ENGLAND,* and *IRELAND.*

WITH

An Act of the Generall Assembly of the Kirk of Scotland, *for establishing and observing this present Directory.*

EDINBURGH:
Printed by *Evan Tyler*, Printer to the Kings most Excellent Majestie. 1645.

The Contents.

The Act of the Generall Assembly.

The Preface. Pag. 1.

Of the Assembling of the Congregation. 9

Of Publike reading of the holy Scripture. 11

Of Publike Prayer before the Sermon. 12

Of the Preaching of the Word. 24

Of Prayer after the Sermon. 30

Of the Sacrament of Baptisme. 32

Of the Sacrament of the Lords Supper. 40

Of the Sanctification of the Lords Day. 46

Of the Solemnization of Marriage. 47

Of the Visitation of the Sick. 52

Of Buriall of the Dead. 58

Of Publike solemne Fasting. 59

Of the observation of dayes of Publike thanksgiving. 62

Of Singing of Psalmes. 64

An Appendix touching Dayes and Places of Publike Worship. 65

Act of the Generall Assembly of the Kirk of Scotland, for the establishing and putting in execution of the Directory *for the Publike Worship of God.*

Edinb. 3. Feb. 1645. Postm. Sess. X.

Whereas an happy Unity and Uniformity in Religion amongst the Kirks of Christ in these three Kingdoms, united under one Soveraigne, hath been long and earnestly wished for by the godly and well-affected amongst us, was propounded as a main Article of the large Treaty, without which Band and Bulwark no safe well-grounded and lasting Peace could be expected; And afterward with greater strength and maturity, revived in the Solemne League and Covenant of the three Kingdomes; whereby they stand straitly oblieged to endeavour the

the neereſt Uniformity in one form of Church-government, Directory of Worſhip, Confeſſion of Faith, and form of Catechiſing: Which hath alſo before and ſince our entring into that Covenant, been the matter of many Supplications and Remonſtrances, and ſending Commiſſioners to the Kings Majeſty, of Declarations to the Honourable Houſes of the Parliament of England, *and of Letters to the Reverend Aſſembly of Divines, and others of the Miniſtery of the Kirk of* England, *being alſo the end of our ſending Commiſſioners, as was deſired from this Kirk, with Commiſſion to treat of Uniformity in the four particulars afore-mentioned, with ſuch Committees as ſhould be appointed by both houſes of the Parliament of* England, *and by the Aſſembly of Divines ſitting at Weſtminſter: And beſide all this, it being in point of conſcience the chief motive and*

end

end of our adventuring upon manifold and great hazards, for quenching the devouring flame of the preſent unnaturall and bloody War in England, *though to the weakning of this Kingdom within it ſelf, and the advantage of the enemy which hath invaded it, accounting nothing too dear to us, ſo that this our joy be fulfilled. And now this great Work being ſo far advanced, that a Directory for the publike Worſhip of God in all the three Kingdoms, being agreed upon by the honourable Houſes of the Parliament of* England, *after conſultation with the Divines of both Kingdoms there aſſembled, and ſent to us for our approbation, that being alſo agreed upon by this Kirk and Kingdom of* Scotland, *it may be in the name of both Kingdoms preſented to the King, for his Royall conſent and Ratification; The Generall Aſſembly having moſt ſeriouſly conſidered, reviſed, and examined*

the Directory afore-mentioned, after severall publike readings of it, after much deliberation, both publikely, and in private Committees, after full liberty given to all to object against it, and earnest invitations of all who have any scruples about it to make known the same, that they might be satisfied; Doth unanimously, and without a contrary Voice, Agree to, and Approve the following Directory, in all the heads thereof, together with the Preface set before it: And doth Require, Decern, and Ordain, That according to the plain tenor and meaning thereof, and the intent of the Preface, it be carefully and uniformly observed and practised by all the Ministers and others within this Kingdom, whom it doth concern; which practise shall be begun, upon Intimation given to the severall Presbyteries, from the Commissioners of this Generall Assembly, who shall also take speciall care for the

timeous

timeous Printing of this Directory, that a Printed Copy of it be provided and kept for the uſe of every Kirk in this Kingdom; Alſo that each Presbyterie have a Printed Copy thereof for their uſe, and take ſpeciall notice of the Obſervation or neglect thereof in every Congregation within their bounds, and make known the ſame to the Provinciall or Generall Aſſembly, as there ſhall be cauſe. Provided alwayes, that the Clauſe in the Directory, of the Adminiſtration of the Lords Supper, which mentioneth the Communicants ſitting about the Table, or at it, be not interpreted, as if in the judgement of this Kirk, it were indifferent, and free for any of the Communicants, not to come to, and receive at the Table; or as if we did approve the diſtributing of the Elements by the Miniſter to each Communicant, and not by the Communicants among themſelves. It is alſo provided, That this ſhall be no pre-

judice to the order and practice of this Kirk, in such particulars as are appointed by the Books of Discipline, and Acts of Generall Assemblies, and are not otherwise ordered and appointed in the Directory.

Finally, the Assembly doth with much joy and thankfulnesse acknowledge the rich Blessing and invaluable Mercy of God, in bringing the so much wished for Uniformity in Religion, to such a happy Period, that these Kingdoms, once at so great distance in the Form of Worship, are now by the blessing of God brought to a neerer Uniformity then any other Reformed Kirks; which is unto us the return of our Prayers, and a lightning of our Eyes, and reviving of our Hearts, in the midst of our many sorrows and sufferings; a taking away in a great measure, the reproach of the People of God, to the stopping of the mouthes of Malignant and dis-affected persons; and an opening

ing unto us a door of hope, that God hath yet thoughts of Peace towards us, and not of evil, to give us an expected end: In the expectation and confidence whereof we do rejoyce, beſeeching the Lord to preſerve theſe Kingdoms from Hereſies, Schiſmes, Offences, Prophaneneſſe, and whatſoever is contrary to ſound Doctrine, and the power of Godlineſſe, and to continue with us and the generations following, theſe his pure and purged Ordinances, together with an increaſe of the power and life thereof, To the glory of his great Name, the enlargement of the Kingdom of his Son, the corroboration of Peace and Love between the Kingdoms, the unity and comfort of all his People, and our edifying one another in love.

A DIRECTORY FOR The Publike VVORSHIP OF GOD *In the three* KINGDOMS.

THE PREFACE.

IN the beginning of the bleſſed Reformation, our wiſe and pious Anceſtors took care to ſet forth an Order for Redreſſe of many things, which they, then, by the VVord diſcovered to be Vain, Erroneous, Superſtitious, and Idolatrous, in the Publike VVorſhip of God. This occaſioned many Godly and Learned men to rejoyce much in the Book of Common-Prayer at that time ſet forth; Becauſe the Maſſe, and the reſt of the Latine Service being removed, the Publike VVorſhip vvas celebrated in our owne

Tongue;

Tongue; many of the common People alſo received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is ſealed.

Howbeit, long and ſad Experience hath made it manifeſt, That the Leiturgie uſed in the Church of *England*, (notwithſtanding all the pains and Religious intentions of the Compilers of it) hath proved an offence, not onely to many of the Godly at home; but alſo to the Reformed Churches abroad. For, not to ſpeak of urging the Reading of all the Prayers, which very greatly increaſed the burden of it; the many unprofitable and burdenſome Ceremonies, contained in it, have occaſioned much miſchief, as well by diſquieting the Conſciences of many godly Miniſters and people who could not yeeld unto them, as by depriving them of the Ordinances of God, which they might not

not enjoy without conforming or Subſcribing to thoſe Ceremonies. Sundry good Chriſtians have been by means thereof kept from the Lords Table, and divers able and faithfull Miniſters debarred from the exerciſe of their Miniſtery (to the endangering of many Thouſand Souls, in a time of ſuch ſcarcity of faithfull Paſtors) and ſpoiled of their livelihood, to the undoing of them and their Families. Prelates and their Faction have laboured to raiſe the Eſtimation of it to ſuch an height, as if there were no other VVorſhip, or way of VVorſhip of GOD amongſt us, but onely the Service-Book; to the great hinderance of the Preaching of the VVord, and (in ſome places, eſpecially of late) to the juſtling of it out, as unneceſſary; or (at beſt) as far inferior to the Reading of Common-Prayer, which was made no better than an Idol by many Ignorant and Superſtitious People, who

pleaſing themſelves in their preſence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themſelves in their ignorance and careleſneſſe of Saving knowledge and true Pietie.

In the mean time Papiſts boaſted, that the Book was a compliance with them in a great part of their Service, and ſo were not a little confirmed in their Superſtition and Idolatry, expecting rather our return to them, than endeavouring the Reformation of themſelves: In which expectation they were of late very much incouraged, when, upon the pretended warrantableneſſe of impoſing of the former Ceremonies, new ones were daily obtruded upon the Church.

Adde hereunto (which was not foreſeen, but ſince hath come to paſſe) that the Leiturgie hath been a great means, as on the one hand to make and increaſe an idle and unedifying Miniſtery, which contented it

ſelf

ſelf with ſet Forms made to their hands by others, without putting forth themſelves to exerciſe the gift of Prayer, with which our Lord *Jeſus Chriſt* pleaſeth to furniſh all his Servants whom he calls to that office: So on the other ſide it hath been (and ever would be, if continued) a matter of endleſſe ſtrife and contention in the Church, and a ſnare both to many godly and faithfull Miniſters, who have been perſecuted and ſilenced upon that occaſion, and to others of hopefull parts, many of which have been, and more ſtill would be diverted from all thoughts of the Miniſtery to other ſtudies; eſpecially in theſe latter times, wherein God vouchſafeth to his people more and better means for the diſcovery of Error and Superſtition, and for attaining of knowledge in the Myſteries of godlineſſe, and gifts in Preaching & Prayer.

Upon theſe, and many the like weighty conſiderations, in reference to the whole

Book in generall, and becauſe of divers particulars contained in it; not from any love to Novelty, or intention to diſparage our firſt Reformers (of whom we are perſwaded that were they now alive, they would joyn with us in this VVork, and whom we acknowledge as Excellent Inſtruments raiſed by God to begin the Purging and Building of his Houſe, and deſire they may be had of us and Poſterity in everlaſting Remembrance, with thankfulneſſe and honour;) but that we may in ſome meaſure anſwer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may ſatisfie our own Conſciences, and anſwer the expectation of other Reformed Churches, and the deſires of many of the godly among our ſelves, and withall give ſome publike Teſtimony of our endeavours for Uniformity in Divine VVorſhip, which we have promiſed in our Solemne League

and

and Covenant: VVe have, after earneſt and frequent calling upon the Name of God, and after much Conſultation, not with fleſh and blood, but with his holy VVord, reſolved to lay aſide the former Leiturgie, with the many Rites and Ceremonies formerly uſed in the VVorſhip of God: And have agreed upon this following Directory for all the parts of Publike VVorſhip, at ordinary and extraordinary times.

VVherein our care hath been to hold forth ſuch things as are of Divine Inſtitution in every Ordinance; and other things we have endeavoured to ſet forth according to the Rules of Chriſtian Prudence, agreeable to the generall Rules of the VVord of God: Our meaning therein being onely that the generall heads, the ſenſe and ſcope of the Prayers and other parts of Publike VVorſhip being known to all, there may be a conſent of all the Churches, in thoſe things

that contain the ſubſtance of the Service and VVorſhip of God; And the Miniſters may be hereby directed in their Adminiſtrations to keep like ſoundneſſe in Doctrine and Prayer; and may, if need be, have ſome help and furniture: And yet ſo, as they become not hereby ſlothfull and negligent in ſtirring up the gifts of Chriſt in them: But, that each one, by Meditation, by taking heed to himſelf and the Flock of God committed to him, and by wiſe obſerving the wayes of Divine Providence, may be carefull to furniſh his heart and tongue with further, or other materials of Prayer and Exhortation, as ſhall be needfull upon all occaſions.

A DIRECTORY FOR

Publike Prayer, Reading the Holy Scriptures, Singing of Pſalmes, Preaching of the Word, Adminiſtration of the Sacraments; And other parts of the Publike Worſhip of God, Ordinary and Extraordinary.

Of the Aſſembling of the Congregation, and their Behaviour in the Publike Worſhip of God.

When the Congregation is to meet for Publike Worſhip, the people (having before prepared their hearts thereunto) ought all to come, and joyn therein: not abſenting themſelves from the Publike Ordinances, through negligence, or upon pretence of Private meetings.

Let all enter the Aſſembly, not irreverently, but in a grave and ſeemly manner, taking their ſeats or places without Adoration, or Bowing themſelves towards one place or other.

The

Of Aſſembling the Congregation.

The Congregation being aſſembled; the Miniſter, after ſolemne calling on them to the worſhipping of the great name of God, is to begin with Prayer;

In all Reverence and Humility acknowledging the incomprehenſible Greatneſſe and Majeſty of the Lord, (in whoſe preſence they do then in a ſpeciall manner appear) and their own vileneſſe and unworthineſſe to approach ſo neer him; with their utter inability of themſelves to ſo great a Work: And humbly beſeeching him for Pardon, Aſſiſtance, and Acceptance in the whole Service then to be performed; and for a Bleſſing on that particular portion of his Word then to be read: And all, in the Name and Mediation of the Lord Jeſus Chriſt.

The Publike Worſhip being begun, the people are wholly to attend upon it, forbearing to Reade any thing, except what the Miniſter is then reading or citing: and abſtaining much more from all private whiſperings, conferences, ſalutations, or doing reverence to any perſons preſent, or coming in; as alſo from all gazing, ſleeping,

sleeping, and other undecent behaviour, which may disturbe the Minister or people, or hinder themselves or others in the service of God.

If any through necessity be hindred from being present at the beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to joyne with the Assembly, in that Ordinance of God which is then in hand.

Of Publike Reading of the holy Scriptures.

READing of the Word in the Congregation, being part of the publike Worship of God, (wherein wee acknowledge our dependence upon him, and subjection to him) and one Means sanctified by him for the edifying of his People, is to bee performed by the Pastors and Teachers.

Howbeit, such as intend the Ministery, may occasionally both read the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbyterie thereunto.

All the Canonicall Books of the Old and New Testament, (but none of those which are commonly called Apocrypha) shall be publickly read in the vulgar Tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the wisdom of the Minister: But it is convenient that ordinarily one Chapter of each Testament be read at every meeting; and sometimes more, where the Chapters be short, or the coherence of matter requireth it.

It is requiſite that all the Canonicall Books be read over in order, that the people may be better acquainted with the whole Body of the Scriptures: And ordinarily, where the reading in either Teſtament endeth on one Lords day, it is to begin the next.

We commend alſo the more frequent reading of ſuch Scriptures, as he that readeth ſhall think beſt for edification of his Hearers; as the Book of Pſalms and ſuch like.

When the Miniſter, who readeth, ſhall judge it neceſſary to expound any part of what is read, let it not be done untill the whole Chapter, or Pſalm be ended: and regard is alwayes to be had unto the time, that neither Preaching or other Ordinance be ſtraitned, or rendred tedious. Which Rule is to be obſerved in all other publike performances.

Beſide Publike Reading of the Holy Scriptures, every perſon that can read, is to be exhorted to read the Scriptures privately (and all others that cannot read, if not diſabled by age, or otherwiſe, are likewiſe to be exhorted to learn to read) and to have a Bible.

Of Publike Prayer before the Sermon.

After Reading of the Word (and ſinging of the Pſalme) the Miniſter who is to preach, is to endeavour to get his own, and his Hearers hearts to be rightly affected with their Sinnes, that they may all mourn in ſenſe thereof before the Lord, and hunger and thirſt after the grace of God in Jeſus Chriſt, by proceeding to a more full Confeſſion of Sinne, with ſhame and holy confuſion of face; and to Call upon the Lord to this effect;

To acknowledge our great sinfulnesse; First, by reason of Originall sin, which (beside the guilt that makes us liable to everlasting Damnation) is the seed of all other sins, hath depraved and poysoned all the faculties and powers of Soul and Body, doth defile our best Actions, and (were it not restrained, or our hearts renewed by Grace) would break forth into innumerable transgressions, and greatest rebellions against the Lord, that ever were committed by the vilest of the sons of Men. And, next, by reason of Actuall sins, our own sins, the sins of Magistrates, of Ministers, and of the whole Nation, unto which we are many wayes accessory: Which sins of ours receive many fearfull aggravations, we having broken all the Commandments of the holy, just, and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned; and that not onely

out of Ignorance and Infirmity, but also more presumptuously against the light of our Minds, checks of our Consciences, and motions of his own Holy Spirit to the contrary, so that we have no cloak for our sins; Yea, not onely despising the riches of Gods goodnesse, forbearance, and long-suffering, but standing out against many Invitations and offers of grace in the Gospel, not endeavouring as we ought to receive Christ into our hearts by Faith, or to walk worthy of him in our lives.

To bewail our blindnesse of minde, hardnesse of heart, unbelief, impenitency, security, lukewarmnesse, barrennesse, our not endeavouring after mortification and newnesse of life; nor after the exercise of godlinesse in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of

others,

others, as we ought: And to mourn over such other sins as the Congregation is particularly guilty of; notwithstanding the manifold and great Mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own purposes, promises, vows, solemne Covenant, and other speciall obligations to the contrary.

To acknowledge and confesse, that, as we are convinced of our guilt, so, out of a deep sense thereof, we judge our selves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the Curses of the Law, and heaviest Judgements inflicted upon the most rebellious Sinners; and that he might most justly take his Kingdom and Gospel from us, plague us with all sorts of spirituall and temporall Judgements in this life, and after cast us into utter Darknesse, in the Lake that burneth

with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Petition

Notwithstanding all which, To draw neer to the Throne of Grace, encouraging our selves with hope of a gracious Answer of our Prayers, in the riches and all-sufficiency of that onely one oblation, the satisfaction and intercession of the Lord Jesus Christ, at the right hand of his Father, and our Father; and, in confidence of the exceeding great and precious promises of mercy and grace in the new Covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of God, which we are not able to avoid, or bear; and humbly, and earnestly to supplicate for mercy in the free and full remission of all our sins, and that onely for the bitter sufferings and precious merits of that our onely Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad

abroad his love in our hearts by the Holy Ghoſt; ſeal unto us by the ſame Spirit of Adoption, the full aſſurance of our Pardon and Reconciliation; comfort all that mourn in Zion, ſpeak peace to the wounded and troubled ſpirit, and binde up the broken hearted: And as for ſecure and preſumptuous ſinners, that he would open their eyes, convince their Conſciences, and turn them from darkneſſe unto light, and from the power of Satan unto God, that they alſo may receive forgiveneſſe of ſin, and an inheritance among them that are ſanctified by faith in Chriſt Jeſus.

With remiſſion of ſins through the blood of Chriſt, To pray for ſanctification by his Spirit; the Mortification of ſin dwelling in, and many times tyrannizing over us, the quickning of our dead ſpirits with the life of God in Chriſt, grace to fit and inable us for all duties of converſation and callings

towards

towards God and men, strength against temptations, the sanctified use of blessings and crosses, and perseverance in Faith and obedience unto the end.

To pray for the Propagation of the Gospel and Kingdom of Christ to all Nations, for the conversion of the Jews, the fulnesse of the Gentiles, the fall of Antichrist, and the hastening of the second coming of our Lord; For the deliverance of the distressed Churches abroad from the tyrannie of the Antichristian faction, and from the cruell oppressions and blasphemies of the Turk; For the blessing of God upon all the Reformed Churches, especially upon the Churches and Kingdomes of Scotland, England, *and* Ireland, *now more strictly and religiously united in the solemne Nationall League and Covenant; and for our Plantations in the remote parts of the World: more particularly for*

that

that Church and Kingdom whereof we are Members, that therein God would establish Peace and Truth, the purity of all his Ordinances, and the power of Godlineſſe; prevent and remove hereſie, ſchiſme, prophaneneſſe, ſuperſtition, ſecurity, and unfruitfulneſſe under the means of Grace, heal all our rents and diviſions, and preſerve us from breach of our ſolemne Covenant.

To pray for all in Authority, eſpecially for the Kings Majeſtie, that GOD *would make him rich in Bleſſings, both in his Perſon and Government; eſtabliſh his Throne in Religion and Righteouſneſſe, ſave him from evil Counſell, and make him a bleſſed and glorious Inſtrument for the Conſervation and Propagation of the Goſpel, for the encouragement and protection of them that do well, the terrour of all that do evil, and the great good of the*

whole Church, and of all his Kingdomes; For the conversion of the Queen, the religious education of the Prince, and the rest of the Royall seed; For the comforting of the afflicted Queen of Bohemia, sister to our Soveraign, and for the restitution and establishment of the illustrious Prince Charles, Elector Palatine of the Rhine, to all his Dominions and Dignities; For a blessing upon the high Court of Parliament, (when sitting in any of these Kingdomes respectively) the Nobility, the subordinate Judges and Magistrates, the Gentry and all the Commonalty; For all Pastors and Teachers, that God would fill them with his Spirit, make them exemplarily holy, sober, just, peaceable, and gracious in their lives; sound, faithfull, and powerfull in their Ministery, and follow all their labours with abundance of successe and blessing; and give unto all his

people

people Pastors according to his own heart; For the Universities, and all Schools and Religious seminaries of Church and Common-wealth, that they may flourish more and more in Learning and Piety; For the particular City or Congregation, that God would poure out a blessing upon the Ministery of the Word, Sacraments and Discipline, upon the Civill Government, and all the severall Families and persons therein; For mercy to the afflicted, under any inward or outward distresse; For seasonable weather and fruitfull seasons, as the time may require; For averting the Judgements that we either feel or fear, or are liable unto, as famine, pestilence, the sword, and such like.

And, with confidence of his mercy to his whole Church, and the acceptance of our persons, through the merits and mediation of our great High Priest the Lord Jesus,

To professe that it is the desire of our souls to have fellowship with God in the reverent and conscionable use of his holy Ordinances; and, to that purpose to pray earnestly for his grace and effectuall assistance to the sanctification of his holy Sabbath, the Lords day, in all the duties thereof, publike and private, both to our selves, and to all other Congregations of his people; according to the riches and excellency of the Gospel this day celebrated and enjoyed.

And, because we have been unprofitable hearers in times past, and now cannot of our selves receive as we should, the deep things of God, the Mysteries of Jesus Christ, which require a spirituall discerning, To pray that the Lord who teacheth to profit, would graciously please to poure out the Spirit of Grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the knowledge

of

of Christ Jesus our Lord, and in him, of the things which belong to our peace, that we may account all things but as drosse in comparison of him: And that we, tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is, we may be also, and enjoy the fulnesse of those joyes and pleasures which are at his right hand for evermore.

More particularly, that God would in speciall manner furnish his Servant (now called to dispence the Bread of Life unto his houshold) with wisdom, fidelity, zeal, and utterance, that he may divide the Word of God aright, to every one his portion, in evidence and demonstration of the Spirit and Power; And that the Lord would circumcise the ears and hearts of the Hearers, to hear, love, and receive with meekneſſe the ingrafted Word, which is able to save their

ſouls, make them as good ground to receive in the good ſeed of the Word; and ſtrengthen them againſt the temptations of Satan, the cares of the World, the hardneſſe of their own hearts, and whatſoever elſe may hinder their profitable and ſaving hearing; that ſo Chriſt may be ſo formed in them, and live in them, that all their thoughts may be brought into captivity to the obedience of Chriſt, and their hearts eſtabliſhed in every good word and work for ever.

We judge this to be a convenient Order, in the ordinary Publike Prayers; yet ſo, as the Miniſter may deferre (as in prudence he ſhall think meet) ſome part of theſe Petitions, till after his Sermon, or offer up to God ſome of the Thankſgivings hereafter appointed, in his Prayer before his Sermon.

Of the Preaching of the Word.

PReaching of the Word, being the power of God unto Salvation, and one of the greateſt and moſt excellent Works belonging to the Miniſtery of the Goſpel, ſhould be ſo performed, that the Workman need not be aſhamed, but may ſave himſelf, and thoſe that hear him.

It

It is prefuppoſed (according to the Rules for Ordination) that the Miniſter of Chriſt is in ſome good meaſure gifted for ſo weighty a ſervice, by his skill in the Originall Languages, and in ſuch Arts and Sciences as are handmaids unto Divinitie, by his knowledge in the whole Body of Theologie, but moſt of all in the holy Scriptures, having his ſenſes and heart exerciſed in them above the common ſort of Beleevers; and by the illumination of Gods Spirit, and other gifts of edification, which (together with reading and ſtudying of the Word) he ought ſtill to ſeek by Prayer, and an humble heart, reſolving to admit and receive any truth not yet attained, when ever God ſhall make it known unto him. All which he is to make uſe of, and improve, in his private Preparations, before he deliver in publike what he hath provided.

Ordinarily, the ſubject of his Sermon is to be ſome Text of Scripture, holding forth ſome principle or head of Religion; or ſuitable to ſome ſpeciall occaſion emergent; or he may go on in ſome Chapter, Pſalme, or Book of the holy Scripture, as he ſhall ſee fit.

Let the Introduction to his Text be brief and perſpicuous, drawn from the Text it ſelf, or context, or ſome parallel place, or generall ſentence of Scripture.

If the Text be long (as in Hiſtories and Parables it ſometimes muſt be) let him give a brief ſumme of it; if ſhort, a Paraphraſe thereof, if need be: In both, looking diligently to the ſcope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raiſe from it.

In Analyſing and dividing his Text, he is to regard more the order of matter, then of words; and neither

to

to burden the memory of the hearers in the beginning with too many members of Division, nor to trouble their mindes with obscure terms of Art.

In raising Doctrines from the Text, his care ought to be, First, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the hearers may discern how God teacheth it from thence. Thirdly, that he chiefly insist upon those Doctrines which are principally intended, and make most for the edification of the hearers.

The Doctrine is to be expressed in plain termes; or if any thing in it need explication, is to be opened, and the consequence also from the Text cleared. The parallel places of Scripture confirming the Doctrine are rather to be plain and pertinent, then many, and (if need be) somewhat insisted upon, and applyed to the purpose in hand.

The Arguments or Reasons are to be solid; and, as much as may be, convincing. The illustrations, of what kinde soever, ought to be full of light, and such as may convey the truth into the Hearers heart with spirituall delight.

If any Doubt, obvious from Scripture, Reason, or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise, it is not fit to detain the hearers with propounding or answering vain or wicked Cavils, which as they are endlesse, so the propounding and answering of them doth more hinder then promote edification.

He is not to rest in generall Doctrine, although never

ver ſo much cleared and confirmed, but to bring it home to ſpeciall Uſe, by application to his hearers: Which albeit it prove a work of great difficulty to himſelf, requiring much prudence, zeal, and meditation, and to the naturall and corrupt man will be very unpleaſant; yet he is to endeavour to perform it in ſuch a manner that his Auditors may feele the Word of God to be quick and powerfull, and a diſcerner of the thoughts and intents of the heart; and that if any unbeleever or ignorant perſon be preſent, he may have the ſecrets of his heart made manifeſt, and give glory to God.

In the Uſe of Inſtruction or Information in the knowledge of ſome truth, which is a conſequence from his Doctrine, he may (when convenient) confirm it by a few firm Arguments from the Text in hand, and other places of Scripture, or from the nature of that Common place in Divinity, whereof that truth is a branch.

In Confutation of falſe Doctrines, he is neither to raiſe an old Hereſie from the grave, nor to mention a blaſphemous opinion unneceſſarily: but if the people be in danger of an Errour, he is to confute it ſoundly, and endeavour to ſatisfie their judgements and conſciences againſt all objections.

In Exhorting to Duties, he is, as he ſeeth cauſe, to teach alſo the meanes that help to the performance of them.

In Dehortation, Reprehenſion, and publike Admonition (which require ſpeciall wiſdom) let him, as there ſhall be cauſe, not only diſcover the nature and greatneſſe of the ſin, with the miſery attending it, but

alſo ſhew the danger his hearers are in to be overtaken and ſurprized by it, together with the Remedies and beſt way to avoyd it.

In applying Comfort, whether generall againſt all tentations, or particular againſt ſome ſpeciall troubles or terrors, he is carefully to anſwer ſuch objections, as a troubled heart and afflicted ſpirit may ſuggeſt to the contrary.

It is alſo ſometimes requiſite to give ſome Notes of tryall (which is very profitable, eſpecially when performed by able and experienced Miniſters, with circumſpection and prudence, and the Signes cleerly grounded on the holy Scripture) whereby the Hearers may be able to examine themſelves, whether they have attained thoſe Graces, and performed thoſe duties to which he Exhorteth, or be guilty of the ſin Repehended, and in danger of the Judgements Threatned, or are ſuch to whom the Conſolations propounded do belong; that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and ſtrengthned with Comfort, as their condition upon examination ſhall require.

And, as he needeth not alwayes to proſecute every Doctrine which lies in his Text, ſo is he wiſely to make choice of ſuch Uſes, as, by his reſidence and converſing with his flock, he findeth moſt needfull and ſeaſonable: and, amongſt theſe, ſuch as may moſt draw their ſouls to Chriſt, the fountain of light, holineſſe and comfort.

This Method is not preſcribed as neceſſary for every man, or upon every Text; but only recommended, as being found by experience to be very much bleſſed of God, and very helpfull for the peoples underſtandings and memories.

But

But the Servant of Christ, what ever his Method be, is to perform his whole Ministery;

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meaneſt may underſtand, delivering the truth, not in the entiſing words of mans wiſdom, but in demonſtration of the Spirit and of power, leſt the Croſſe of Chriſt ſhould be made of none effect: abſtaining alſo from an unprofitable uſe of unknown Tongues, ſtrange phraſes, and cadences of ſounds and words, ſparingly citing ſentences of Eccleſiaſtical, or other humane Writers, ancient or moderne, be they never ſo elegant.

3. Faithfully, looking at the honour of Chriſt, the converſion, edification and ſalvation of the people, not at his own gain or glory: keeping nothing back which may promote thoſe holy ends, giving to every one his own portion, and bearing indifferent reſpect unto all, without neglecting the meaneſt, or ſparing the greateſt in their ſinnes.

4. Wiſely, framing all his Doctrines, Exhortations, and eſpecially his Reproofs, in ſuch a manner as may be moſt likely to prevaile, ſhewing all due reſpect to each mans perſon and place, and not mixing his own paſſion or bitterneſſe.

5. Gravely, as becometh the Word of God, ſhunning all ſuch geſture, voice and expreſſions, as may occaſion the corruptions of men to deſpiſe him and his Miniſtry.

6. With loving affection, that the People may ſee all coming from his godly zeal, and hearty deſire to do them good. And

7. As taught of God, and perſwaded in his own heart, that all that he teacheth, is the truth of Chriſt; & walking

before his flock as an example to them in it; earneſtly, both in private and publike, recommending his labours to the bleſſing of God, and watchfully looking to himſelf and the flock whereof the Lord hath made him overſeer; So ſhall the Doctrine of Truth be preſerved uncorrupt, many ſouls converted and built up, and himſelf receive manifold comforts of his labours, even in this life, and afterward the Crown of Glory laid up for him in the world to come.

Where there are more Miniſters in a Congregation than one, and they of different gifts, each may more eſpecially apply himſelf to Doctrine or Exhortation, according to the gift wherein he moſt excelleth, and as they ſhall agree between themſelves.

Of Prayer after the Sermon.

THe Sermon being ended, the Miniſter is;

To give thanks for the great Love of God in ſending his Son Jeſus Chriſt unto us; For the communication of his Holy Spirit; For the light and liberty of the glorious Goſpel, and the rich and heavenly Bleſſings revealed therein; as namely, Election, Vocation, Adoption, Juſtification, Sanctification, and hope of Glory; For the admi-

admirable goodneſſe of God in freeing the Land from Antichriſtian Darkneſſe and Tyranny, and for all other Nationall Deliverances; For the Reformation of Religion; [For the Covenant;] and for many temporall Bleſſings.

To pray for the continuance of the Goſpel, and all Ordinances thereof, in their purity, power and liberty. [To turn the chief and moſt uſefull heads of the Sermon into ſome few Petitions; and to pray that it may abide in the heart and bring forth fruit.]

To pray for preparation for Death, and Judgement, and a watching for the coming of our Lord Jeſus Chriſt. To intreat of God the forgiveneſſe of the iniquities of our holy things, and the acceptation of our ſpirituall ſacrifice, through the merit and mediation of our great High-Prieſt and Saviour the Lord Jeſus Chriſt.

And becauſe the Prayer which Chriſt taught his Diſciples, is not onely a Patern of Prayer, but it ſelf a moſt

comprehenſive Prayer, we recommend it alſo to be uſed in the Prayers of the Church.

And whereas, at the Adminiſtration of the Sacraments, the holding Publike Faſts and dayes of Thankſgiving, and other ſpeciall occaſions, which may afford matter of ſpeciall Petitions and Thankſgivings; It is requiſite to expreſſe ſomewhat in our Publike Prayers (as at this time it is our duty to pray for a bleſſing upon the Aſſembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament, and Kingdom) Every Miniſter is herein to apply himſelf in his Prayer, before or after his Sermon, to thoſe occaſions; but for the manner, he is left to his liberty, as God ſhall direct and inable him, in piety and wiſdom to diſcharge his duty.

The Prayer ended, let a Pſalme be ſung, if with conveniencie it may be done. After which (unleſſe ſome other Ordinance of Chriſt that concerneth the Congregation at that time be to follow) let the Miniſter diſmiſſe the Congregation with a ſolemne Bleſſing.

THE ADMINISTRATION OF THE SACRAMENTS.

And firſt,

Of Baptiſme.

BAptiſme, As it is not unneceſſarily to be delayed, ſo, is it not to be adminiſtred in any caſe by any private perſon, but by a Miniſter of Chriſt, called to be the Steward of the Myſteries of God.

Nor is it to be adminiſtred in private places, or privately,

privately, but in the place of Publike Worſhip, and in the face of the Congregation, where the people may moſt conveniently ſee and hear; and not in the places where Fonts in the time of Popery were unfitly and ſuperſtitiouſly placed.

The Childe to be Baptized, after notice given to the Miniſter the day before, is to be preſented by the Father, or (in caſe of his neceſſary abſence) by ſome Chriſtian friend in his place, profeſſing his earneſt deſire that the Childe may be Baptiſed.

Before Baptiſme, the Miniſter is to uſe ſome words of Inſtruction, touching the Inſtitution, Nature, Uſe, and ends of this Sacrament: Shewing,

That it is Inſtituted by our Lord Jeſus Chriſt: That it is a Seal of the Covenant of Grace, of our Ingrafting into Chriſt, and of our Union with him, of Remiſſion of Sins, Regeneration, Adoption, and Life eternall: That the water in Baptiſme, repreſenteth and ſignifieth, both the Blood of Chriſt which taketh away all guilt of Sin, Originall and Actuall; and the ſanctifying vertue of the Spirit of Chriſt againſt the Dominion of Sin, and the corruption of our ſinfull Nature: That Baptizing,

tizing, or ſprinckling and waſhing with water ſignifieth the cleanſing from ſin by the Blood, and for the Merit of Chriſt, together with the Mortification of ſin, and riſing from ſin to Newneſſe of life, by vertue of the Death and Reſurrection of Chriſt: That the Promiſe is made to Beleevers and their ſeed, and that the ſeed and poſterity of the faithfull, born within the Church, have by their birth, intereſt in the Covenant, and right to the Seal of it, and to the outward Priviledges of the Church, under the Goſpel, no leſſe then the Children of Abraham in the time of the Old Teſtament; the Covenant of Grace, for ſubſtance, being the ſame; and the Grace of God and the conſolation of Beleevers, more plentifull then before: That the Son of God admitted little children into his preſence, imbracing and bleſſing them, ſaying, For of ſuch is the Kingdome of God: That

That children by Baptiſme are ſolemnely received into the boſome of the viſible Church, diſtinguiſhed from the world, and them that are without, and united with Beleevers; and that all who are Baptized in the Name of Chriſt, do renounce, and by their Baptiſme are bound to fight againſt the Devil, the World and the Fleſh: That they are Chriſtians, and fœderally holy before Baptiſme, and therefore are they Baptized: That the inward Grace and vertue of Baptiſme is not tied to that very moment of time wherein it is adminiſtred, and that the fruit and power thereof reacheth to the whole courſe of our life; and that outward Baptiſme is not ſo neceſſary, that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they do not contemne or neglect the Ordinance of Chriſt when and where it may be had.

In theſe or the like Inſtructions, the Miniſter is to uſe his own liberty, and godly wiſdome, as the Ignorance or Errours in the Doctrine of Baptiſme, and the Edification of the people ſhall require.

He is alſo to admoniſh all that are preſent;

To look back to their Baptiſme; to repent of their ſins againſt their Covenant with God; to ſtirre up their Faith; to improve and make the right uſe of their Baptiſme; and of the Covenant ſealed thereby betwixt God and their ſouls.

He is to exhort the Parent;

To conſider the great mercy of God to him and his childe; To bring up the childe in the knowledge of the grounds of the Chriſtian Religion, & in the nurture & admonition of the Lord; And to let him know the danger of Gods wrath to himſelf and childe, if he be negligent: Requiring his ſolemne promiſe for the performance of his duty.

This being done, Prayer is alſo to be joyned with the word of Inſtitution, for ſanctifying the water to this ſpirituall uſe, & the Miniſter is to pray to this or the like effect;

That

That the Lord who hath not left us as ſtrangers without the Covenant of Promiſe, but called us to the priviledges of his Ordinances, would graciouſly vouchſafe to ſanctifie and bleſſe his own Ordinance of Baptiſme at this time: That he would joyn the inward Baptiſme of his Spirit with the outward Baptiſme of Water; make this Baptiſme to the Infant a Seal of Adoption, Remiſſion of Sin, Regeneration, and Eternall Life, and of all other Promiſes of the Covenant of Grace: That the Childe may be planted into the likeneſſe of the Death and Reſurrection of Chriſt; and that the body of ſin being deſtroyed in him, he may ſerve God in newneſſe of life all his dayes.

Then the Miniſter is to demand the Name of the Childe, which being told him, he is to ſay (calling the Childe by his Name)

I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghoſt.

As he pronounceth these words, he is to Baptize the Childe with water: which, for the manner of doing it, is not onely lawfull, but sufficient and most expedient to be, by pouring or sprinkling of the water on the face of the Childe, without adding any other Ceremony.

This done, he is to give thanks and pray, to this or the like purpose;

Acknowledging with all thankefulnesse, that the Lord is true and faithfull in keeping Covenant and Mercy; That he is good and gracious, not onely in that he numbreth us among his Saints, but is pleased also to bestow upon our children this singular token and badge of his love in Christ: That in his trueth and speciall providence, he daily bringeth some into the bosome of his Church, to be partakers of his inestimable benefits, purchased by the Blood of his dear Sonne, for the continuance and increase of his Church.

And praying, That the Lord would still continue, and daily confirm more and more

more this his unſpeakable favour: That he would receive the Infant now Baptized, and ſolemnly entred into the houſhold of Faith, into his Fatherly tuition and defence, and remember him with the favour that he ſheweth to his people; That if he ſhall be taken out of this life in his Infancie, the Lord, who is rich in mercy, would be pleaſed to receive him up into glory; and if he live, and attain the yeers of diſcretion, that the Lord would ſo teach him by his Word and Spirit, and make his Baptiſme effectuall to him, and ſo uphold him by his Divine power and grace, that by Faith he may prevail againſt the devil, the world, and the fleſh, till in the end he obtain a full and finall victory, and ſo be kept by the power of God through Faith unto ſalvation, through Jeſus Chriſt our Lord.

Of the celebration of the Communion, or Sacrament of The Lords Supper.

THe Communion, or Supper of the Lord is frequently to be celebrated: but how often, may be considered and determined by the Ministers and other Church-Governours of each Congregation, as they shall finde most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenient to be done after the morning Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniencie be frequently administred, it is requisite that publike warning be given the Sabbath day before the administration thereof: and that either then, or on some day of that week, something concerning that Ordinance, and the due preparation thereunto, and participation thereof be taught, that by the diligent use of all means sanctified of God to that end, both in publike and private, all may come better prepared to that heavenly Feast.

When the day is come for administration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation,

Expressing the inestimable benefit we have by this Sacrament; together with the ends

ends and uſe thereof: ſetting forth the great neceſsity of having our comforts and ſtrength renewed thereby in this our pilgrimage and warfare: How neceſſary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungring and thirſting ſouls after Chriſt and his benefits: How great the danger, to eat and drink unworthily.

Next, he is, in the Name of Chriſt, on the one part, to warn all ſuch as are Ignorant, Scandalous, Profane, or that live in any ſin or offence againſt their knowledge or conſcience, that they preſume not to come to that holy Table, ſhewing them, That he that eateth and drinketh unworthily, eateth and drinketh judgement unto himſelf: And on the other part, he is in eſpeciall manner to invite and encourage all that labour under the ſenſe of the burden of their ſins, and fear of wrath, and deſire

ſire to reach out unto a greater progreſſe in Grace then yet they can attain unto, to come to the Lords Table; aſſuring them, in the ſame Name, of eaſe, refreſhing and ſtrength to their weak and wearied ſouls.

After this Exhortation, Warning, and Invitation, the Table being before decently covered, and ſo conveniently placed, that the Communicants may orderly ſit about it, or at it, The Miniſter is to begin the action with ſanctifying and bleſſing the elements of Bread and Wine ſet before him (the Bread in comely and convenient veſſels, ſo prepared, that being broken by him, and given, it may be diſtributed amongſt the Communicants: The Wine alſo in large Cups;) having firſt in a few words ſhewed, That thoſe elements, otherwiſe common, are now ſet apart and ſanctified to this holy uſe, by the word of Inſtitution and Prayer.

Let the words of Inſtitution be read out of the Evangeliſts, or out of the firſt Epiſtle of the Apoſtle *Paul* to the Corinthians, Chap. 11. verſe 23. *I have received of the Lord, &c.* to the 27. verſe, which the Miniſter may, when he ſeeth requiſite, explain and apply.

Let the Prayer, Thankſgiving, or Bleſſing of the Bread and Wine, be to this effect;

WIth humble and hearty acknowledgement of the greatneſſe of our miſery, from which neither man nor Angel was able

able to deliver us, and of our great unworthineſſe of the leaſt of all Gods mercies; To give thanks to God for all his benefits, and eſpecially for that great benefit of our Redemption, the love of God the Father, the ſufferings and merits of the Lord Jeſus Chriſt the Son of God, by which we are delivered; and for all means of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Chriſt and all his benefits are applied and ſealed up unto us, which, notwithſtanding the deniall of them unto others, are in great mercy continued unto us, after ſo much and long abuſe of them all.

To profeſſe that there is no other name under Heaven, by which we can be ſaved, but the Name of Jeſus Chriſt, by whom alone we receive liberty and life, have acceſſe to the Throne of Grace, are admitted to eat and drink at his own Table, and

are ſealed up by his Spirit to an aſſurance of happineſſe and everlaſting life.

Earneſtly to pray to God, the Father of all mercies, and God of all conſolation, to vouchſafe his gracious preſence, and the effectuall working of his Spirit in us, and ſo to ſanctifie theſe Elements both of Bread and Wine, and to bleſſe his own Ordinance, that we may receive by Faith the Body and Blood of Jeſus Chriſt crucified for us, and ſo to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himſelf for us.

All which he is to endeavour to perform with ſuitable affections anſwerable to ſuch an holy Action, and to ſtir up the like in the people.

The Elements being now ſanctified by the Word and Prayer, The Miniſter, being at the Table, is to take the Bread in his hand, & ſay, in theſe expreſſions (or other the like, uſed by Chriſt, or his Apoſtle upon this occaſion:)

According to the holy Inſtitution, command, and example of our bleſſed Saviour Jeſus

Jesus Christ, I take this Bread, and having given thanks, I break it, and give it unto you
(There the Minister, who is also himself to communicate, is to break the Bread, and give it to the Communicants:)
Take ye, eat ye; This is the Body of Christ which is broken for you, Do this in remembrance of him.

In like manner the Minister is to take the Cup, and say, in these expressions (or other the like, used by Christ, or the Apostle upon the same occasion;)

According to the Institution, command, and example of our Lord Jesus Christ, I take this Cup, and give it unto you
(Heere hee giveth it to the Communicants,)
This Cup is the new Testament in the Blood of Christ, which is shed for the remission of the sins of many; Drink ye all of it.

After all have communicated, the Minister may, in a few words, put them in minde

Of the grace of God, in Jesus Christ held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemne thanks to God,

For his rich mercy, and invaluable goodnesse vouchsafed to them in that Sacrament, and to entreat for pardon for the defects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that Grace, as becometh those who have received so great pledges of salvation.

The Collection for the poor is so to be ordered, that no part of the publike worship be thereby hindred.

Of the Sanctification of the Lords day.

THe Lords day ought to be so remembred beforehand, as that all worldly businesse of our ordinary Callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the Day when it comes.

The whole day is to be celebrated as holy to the Lord, both in publike and private, as being the Christian Sabbath. To which end, it is requisite, that there be a holy cessation, or resting all the Day, from all unnecessary labours, and an abstaining, not onely from all sports and pastimes, but also from all worldly words and thoughts.

That the Diet on that Day be so ordered, as that neither servants be unnecessarily detained from the publike worship

worſhip of God, nor any other perſons hindred from the ſanctifying that Day.

That there be private preparation of every perſon and family, by prayer for themſelves, and for Gods aſſiſtance of the Miniſter, and for a bleſſing upon his Miniſtry, and by ſuch other holy exerciſes, as may further diſpoſe them to a more comfortable communion with God in his publike Ordinances.

That all the people meet ſo timely for publike Worſhip, that the whole Congregation may be preſent at the beginning, and with one heart ſolemnly joyn together in all parts of the publike Worſhip; and not depart till after the Bleſſing.

That what time is vacant, between, or after the ſolemne meetings of the Congregation in publike, be ſpent in Reading, Meditation, Repetition of Sermons; (eſpecially, by calling their families to an account of what they have heard,) and catechizing of them, holy conferences, Prayer for a bleſſing upon the Publike Ordinances, ſinging of Pſalms, viſiting the ſick, relieving the poor, and ſuch like duties of piety, charity and mercy, accounting the Sabbath a delight.

The Solemnization of Marriage.

ALthough Marriage be no Sacrament, nor peculiar to the Church of God, but common to mankinde, and of Publike intereſt in every Commonwealth; yet becauſe ſuch as marry are to marry in the Lord, and have ſpeciall need of Inſtruction, Direction, and Exhortation, from the Word of God at their entring into ſuch a new condition; and, of the bleſſing

of God upon them therein; we judge it expedient, that Marriage be ſolemnized by a lawfull Miniſter of the Word, that he may accordingly counſell them, and pray for a bleſsing upon them.

Marriage is to be betwixt one man and one woman onely; and they, ſuch as are not within the degrees of Conſanguinity or Affinity prohibited by the Word of God. And the parties are to be of yeers of diſcretion, fit to make their own choice, or upon good grounds, to give their mutuall conſent.

Before the ſolemnizing of Marriage between any Perſons, their purpoſe of Marriage ſhall be publiſhed by the Miniſter three ſeverall Sabbath dayes in the Congregation, at the place or places of their moſt uſuall and conſtant abode reſpectively. And of this Publication, the Miniſter, who is to joyn them in Marriage, ſhall have ſufficient Teſtimony, before he proceed to ſolemnize the Marriage.

Before that Publication of ſuch their purpoſe (if the parties be under age) the conſent of the Parents, or others, under whoſe power they are (in caſe the Parents be dead) is to be made known to the Church Officers of that Congregation, to be Recorded.

The like is to be obſerved in the proceedings of all others, although of age, whoſe Parents are living, for their firſt Marriage. And in after Marriages of either of thoſe parties, they ſhall be exhorted not to contract Marriage, without firſt acquainting their Parents with it, (if with conveniency it may be done) endeavouring to obtain their conſent.

Parents ought not to force their children to marry without their free conſent, nor deny their own conſent without juſt cauſe.

After

After the purpose or contract of Marriage hath been thus publiſhed, the Marriage is not to be long deferred. Therefore, the Miniſter, having had convenient warning, and nothing being objected to hinder it, is publikely to ſolemnize it in the place appointed by Authority for publike Worſhip, before a competent number of credible witneſſes, at ſome convenient hour of the day, at any time of the yeer, except on a day of Publike humiliation. And we adviſe that it be not on the Lords Day.

And becauſe all Relations are ſanctified by the Word and Prayer, the Miniſter is to pray for a bleſſing upon them, to this effect:

Acknowledging our ſins, whereby we have made our ſelves leſſe then the leaſt of all the mercies of God, and provoked him to imbitter all our comforts, earneſtly in the name of Chriſt to intreat the Lord (whoſe preſence and favour is the happineſſe of every condition, and ſweetens every Relation) to be their Portion, and to own and accept them in Chriſt, who are now to be joyned in the honourable eſtate of Marriage, the Covenant of their God: and that as he hath brought them together by his Providence, he would ſanctifie them by his Spirit, giving them

them a new frame of heart fit for their new estate; enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany that condition, as becometh Christians.

The Prayer being ended, it is convenient that the Minister do briefly declare unto them, out of the Scripture,

The Institution, Use, and ends of Marriage, with the Conjugall duties which in all faithfulnesse they are to perform each to other, exhorting them to study the holy Word of God, that they may learn to live by faith, and to be content in the midst of all Marriage cares and troubles, sanctifying Gods Name in a thankefull, sober, and holy use of all Conjugall comforts, praying much with, and for, one another, watching over, and provoking each other to love and good works, and to live together as the heirs of the Grace of life.

After

After ſolemne charging of the perſons to be Married, before the great God, who ſearcheth all hearts, and to whom they muſt give a ſtrict account at the laſt day, that if either of them know any cauſe, by præcontract or otherwiſe, why they may not lawfully proceed to Marriage, that they now diſcover it: The Miniſter (if no impediment be acknowledged) ſhall cauſe, firſt, the man to take the woman by the right hand, ſaying theſe words,

I N. *do take thee* N. *to be my married wife, and do, in the preſence of God, and before this Congregation, promiſe & covenant to be a loving and faithfull husband unto thee, untill God ſhall ſeparate us by death.*

Then the woman ſhall take the man by his right hand, and ſay theſe words,

I N. *do take thee* N. *to be my married husband, and I do, in the preſence of God, and before this Congregation, promiſe and covenant to be a loving, faithfull, and obedient wife unto thee, untill God ſhall ſeparate us by death.*

Then, without any further Ceremony, the Miniſter ſhall, in the face of the Congregation, pronounce them to be husband and wife, according to Gods Ordinance; and ſo, conclude the action with Prayer to this effect,

That the Lord would be pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy, in and through Christ Jesus.

A Register is to be carefully kept, wherein the names of the parties so married, with the time of their marriage, are forthwith to be fairly recorded in a Book provided for that purpose, for the perusall of all whom it may concern.

Concerning Visitation of the Sick.

IT is the dutie of the Minister not onely to teach the people committed to his charge, in publike, but privately and particularly to admonish, exhort, reprove, and comfort them, upon all seasonable occasions, so far as his time, strength, and personall safety will permit.

He is to admonish them, in time of health, to prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls: and, in times of sickness to desire his advice and help, timely and seasonably, before their strength and understanding fail them.

Times of Sickness and affliction are speciall opportunities put into his hand by God, to minister a word in season

season to weary souls: because then the Consciences of men are, or should be more awakened to bethink themselves of their Spirituall estates for Eternity, and Satan also takes advantage then, to load them more with sore and heavy temptations: Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tenderness and love, to administer some Spirituall good to his soul, to this effect:

He may, from the consideration of the present sickness, instruct him out of Scripture, that diseases come not by chance, or by distempers of body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for Trial, and exercise of his graces, or for other special and excellent ends, all his suffrings shal turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of Gods Visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith; and, as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning Remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former wayes, and his estate towards God.

And if the sick person shall declare any scruple, doubt or temptation that are upon him, instructions and resolutions shall be given to satisfie and settle him.

If it appear that he hath not a due sence of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them; of the filth and pollution, which the soul contracts by them, and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withall to make known the danger of deferring Repentance, and of neglecting salvation at any time offred, to awaken his Conscience, and rowze him up out of a stupid and secure condition, to apprehend the Justice and wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

If he have endeavoured to walk in the wayes of holinesse, and to serve God in uprightnesse, although not without many failings and infirmities; or if his spirit be broken with the sense of sin, or cast down through want of the sense of Gods favour; then it will be fit to raise him up, by setting before him the freenesse and fulnesse of Gods grace, the sufficiency of righteousnes in Christ, the gracious offers in the Gospel, that all who repent and beleeve with all their heart in Gods mercy through Christ, renouncing their own righteousnesse, shall have life and salvation in him. It may be also usefull to shew him, that death hath in it no Spirituall evil to be feared by those that are in Christ, because sin the sting of death is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is Himself entred into glory, to prepare a place for His people: So that neither life nor death shall be able to separate them from Gods love in Christ, in whom such are sure, though now they must be laid in the dust, to obtain a joyfull and glorious resurrection to eternall life.

Advice

Advice alſo may be given, as to beware of an ill grounded perſwaſion on mercy, or on the goodneſſe of his condition for heaven, ſo to diſclaim all merit in himſelf, and to caſt himſelf wholly upon God for mercy in the ſole Merits and Mediation of Jeſus Chriſt, who hath engaged himſelf never to caſt off them, who in truth and ſincerity come unto him. Care alſo muſt be taken that the ſick perſon be not caſt down into deſpair by ſuch a ſevere repreſentation of the wrath of God due to him for his ſins, as is not mollified by a ſeaſonable propounding of Chriſt and his Merit for a door of hope to every penitent Beleever.

When the ſick perſon is beſt compoſed, may be leaſt diſturbed, and other neceſſary offices about him leaſt hindred, the Miniſter, if deſired, ſhall pray with him, and for him to this effect;

Confeſſing and bewailing of ſin Originall and Actuall, the miſerable condition of all by nature, as being Children of Wrath and under the Curſe, acknowledging that all diſeaſes, ſickneſſes, death, and hell it ſelf, are the proper iſſues and effects thereof: Imploring Gods mercy for the ſick perſon through the Blood of Chriſt, beſeeching that God would open his eyes, diſcover unto him his ſins, cauſe him to ſee himſelf loſt in himſelf,

make known to him the cause why God smiteth him, reveal Jesus Christ to his soul for Righteousnesse and Life, give unto him his holy Spirit to create and strengthen faith, to lay hold upon Christ, to work in him comfortable evidences of his love, to arm him against Temptations, to take off his heart from the world, to sanctifie his present Visitation, to furnish him with patience and strength to bear it, and to give him perseverance in Faith to the end.

That if God shall please to adde to his dayes, he would vouchsafe to blesse and sanctifie all means of his recovery, to remove the disease, renew his strength, and enable him to walk worthy of God, by a faithfull remembrance, and diligent observing of such vows and promises of holinesse and obedience, as men are apt to make in times of sickness, that he may glorifie God in the remaining part of his life.

And

And if God have determined to finish his dayes by the present Visitation, he may finde such Evidence of the pardon of all his sins, of his interest in Christ, and Eternall life by Christ, as may cause his inward man to be renewed, while his outward man decayeth; that he may behold Death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so receive the end of his Faith, the salvation of his Soul, through the onely Merits and Intercession of the Lord Jesus Christ, our alone Saviour and All-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick person, to consider their own mortality, to return to the Lord and make Peace with

with him; in health to prepare for ſickneſſe, death, and judgement, and all the dayes of their appointed time ſo to wait untill their change come, that when Chriſt who is our life, ſhall appear, they may appear with him in glory.

Concerning Buriall of the Dead.

WHen any perſon departeth this life, let the dead body, upon the day of Buriall, be decently attended from the houſe to the place appointed for publike Buriall, and there immediately interred, without any Ceremony.

And becauſe the cuſtomes of kneeling down, and praying by, or towards the dead Corps, and other ſuch uſages, in the place where it lies, before it be carried to Buriall, are Superſtitious: and for that, praying, reading, and ſinging both in going to, and at the Grave, have been groſly abuſed, are no way beneficiall to the dead, and have proved many wayes hurtfull to the living, therefore let all ſuch things be laid aſide.

Howbeit, we judge it very convenient, that the Chriſtian friends which accompany the dead body to the place appointed for publike Buriall, do apply themſelves to Meditations, and Conferences ſuitable to the occaſion: and, that the Miniſter, as upon other occaſions, ſo at this time, if he be preſent, may put them in remembrance of their Dutie.

That this ſhall not extend to deny any civill reſpects or differences at the Buriall, ſuitable to the ranke and condition of the party deceaſed whiles he was living.

Concerning

Concerning Publike ſolemne Faſting.

WHen ſome great and notable Judgements are either inflicted upon a People, or apparently imminent, or by ſome extraordinary provocations notoriouſly deſerved; as alſo, when ſome ſpeciall Bleſſing is to be ſought and obtained, Publike ſolemne Faſting (which is to continue the whole Day) is a Duty that God expecteth from that Nation, or people.

A Religious Faſt requires totall abſtinence, not onely from all food (unleſſe bodily weakneſſe do manifeſtly diſable from holding out till the Faſt be ended, in which caſe ſomewhat may be taken, yet very ſparingly, to ſupport nature when ready to faint) but alſo from all worldly labour, diſcourſes and thoughts, and from all bodily delights, (although at other times lawfull) rich apparell, ornaments and ſuch like, during the Faſt; and much more, from what ever is, in the nature, or uſe, ſcandalous and offenſive; as, gariſh attire, laſcivious habits and geſtures, and other vanities of either ſex, which we recommend to all Miniſters in their places, diligently and zealouſly to reprove, as at other times, ſo eſpecially at a Faſt, without reſpect of perſons, as there ſhall be occaſion.

Before the Publike meeting, each Family, and perſon apart, are privately to uſe all religious care to prepare their hearts to ſuch a ſolemne work; and, to be early at the Congregation.

So large a portion of the day, as conveniently may be, is to be ſpent in Publike Reading, and Preaching of the Word, with ſinging of Pſalmes fit to quicken affections ſuitable to ſuch a Duty; but eſpecially in Prayer, to this or the like effect:

Giving glory to the great Majesty of God, the Creator, Preserver, and Supreame Ruler of all the World, the better to affect us thereby with an holy reverence and awe of Him. Acknowledging his manifold, great, and tender mercies, especially to the Church and Nation, the more effectually to soften, and abase our hearts before him. Humbly confessing of sins of all sorts, with their several aggravations: justifying Gods righteous Judgments, as being far lesse then our sins do deserve; yet humbly and earnestly imploring his mercy and grace for our selves, the Church, and Nation, for our King, and all in authority, and for all others for whom we are bound to pray (according as the present exigent requireth) with more speciall importunity and inlargement then at other times: Applying by Faith, the Promises and Goodnesse of God, for Pardon, help, and deliverance from the Evils felt,

felt, feared, or deſerved; and for obtaining the bleſsings which we need and expect; together with a giving up of our ſelves wholly and for ever unto the Lord.

In all theſe, the Miniſters, who are the mouthes of the people unto God, ought ſo to ſpeak from their hearts upon ſerious and thorow premeditation of them, that both themſelves and their people may be much affected, and even melted thereby; eſpecially with ſorrow for their ſins, that it may be indeed a Day of deep humiliation and afflicting of the ſoul.

Speciall choice is to be made of ſuch Scriptures to be read, and of ſuch Texts for Preaching, as may beſt work the hearts of the hearers to the ſpeciall buſineſſe of the day, and moſt diſpoſe them to humiliation and repentance; inſiſting moſt on thoſe particulars, which each Miniſters obſervation and experience tels him are moſt conducing to the edification, and reformation of that Congregation to which he preacheth.

Before the cloſe of the Publike Duties, the Miniſter is, in his own, and the peoples names, to ingage his and their hearts to be the Lords, with profeſſed purpoſe and reſolution to reform what ever is amiſſe among them, and more particularly ſuch ſins as they have been more remarkably guilty of; and, to draw neerer unto God, and to walk more cloſely and faithfully with him in new obedience, then ever before.

He is alſo to admoniſh the people with all importunity, that the work of that day doth not end with the Publike duties of it, but that they are ſo to improve the

remainder of the day, and of their whole life, in re-inforcing upon themselves and their families in private, all those godly affections and resolutions which they professed in publike, as that they may be setled in their hearts for ever, and themselves may more sensibly finde that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of Grace, in pardoning of sin, in removing of Judgements, in averting or preventing of plagues, and in conferring of blessings suitable to the conditions and prayers of his people, by Jesus Christ.

Beside solemne and generall Fasts injoyned by Authority, we judge, that at other times, Congregations may keep dayes of Fasting, as Divine Providence shall administer unto them speciall occasions. And also that Families may do the same, so it be not on dayes wherein the Congregation to which they do belong, is to meet for Fasting, or other publike Duties of Worship.

Concerning the Observation of Dayes of Publike Thanksgiving.

WHen any such Day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The Day being come, and the Congregation (after private preparations) being assembled, the Minister is to begin with a word of Exhortation to stir up the people to the Duty for which they are met, and with a short prayer for Gods assistance and blessing (as at other Conventions for Publike Worship) according to the particular occasion of their meeting.

Let

Let him then make ſome pithy narration of the Deliverance obtained, or Mercy received, or of whatever hath occaſioned that aſſembling of the Congregation, that all may better underſtand it, or be minded of it, and more affected with it.

And becauſe ſinging of Pſalms is of all other the moſt proper Ordinance for expreſſing of Joy and Thankſgiving, let ſome pertinent Pſalm or Pſalms be ſung for that purpoſe, before or after the reading of ſome portion of the Word ſuitable to the preſent buſineſſe.

Then let the Miniſter who is to preach, proceed to further Exhortation and Prayer before his Sermon, with ſpeciall reference to the preſent work: after which let him preach upon ſome Text of Scripture pertinent to the occaſion.

The Sermon ended, let him not only pray, as at other times after preaching is directed, with remembrance of the neceſſities of the Church, King, and State (if before the Sermon they were omitted) but inlarge himſelf in due & ſolemn Thankſgiving for former mercies and deliverances, but more eſpecially for that which at the preſent calls them together to give thanks: with humble petition for the continuance and renewing of Gods wonted mercies, as need ſhall be, and for ſanctifying grace to make a right uſe thereof. And ſo, having ſung another Pſalm ſuitable to the mercy, let him diſmiſſe the Congregation with a bleſſing, that they may have ſome convenient time for their repaſt and refreſhing.

But the Miniſter (before their diſmiſſion) is ſolemnly to admoniſh them, to beware of all exceſſe and riot, tending to gluttony or drunkennes, and much more of theſe ſins themſelves, in their eating and refreſhing, and to take care that their mirth and rejoycing be not carnall,

but ſpirituall, which may make Gods praiſe to be glorious, and themſelves humble and ſober; and that both their feeding and rejoycing may render them more cheerfull and inlarged further to celebrate his Praiſes in the midſt of the Congregation, when they return unto it, in the remaining part of that Day.

When the Congregation ſhall be again aſſembled, the like courſe in praying, reading, preaching, ſinging of Pſalms, and offering up of more praiſe and thankſgiving, that is before directed for the morning, is to be renewed and continued ſo far as the time wil give leave.

At one or both of the publike meetings that day, a Collection is to be made for the poor (and in the like manner upon the Day of Publike Humiliation) that their loynes may bleſſe us, and rejoyce the more with us. And the people are to be exhorted at the end of the latter meeting, to ſpend the reſidue of that Day in holy duties, and teſtifications of Chriſtian love and charity one towards another, and of rejoycing more and more in the Lord; as becommeth thoſe who make the joy of the Lord their ſtrength.

Of Singing of Pſalms.

IT is the duty of Chriſtians to praiſe God publikely by ſinging of Pſalms together in the Congregation, and alſo privately in the Family.

In ſinging of Pſalms, the voice is to be tunably and gravely ordered: but the chief care muſt be, to ſing with underſtanding, and with Grace in the heart, making melody unto the Lord.

That the whole Congregation may joyn herein, every one

one that can read is to have a Pſalm book, and all others not diſabled by age, or otherwiſe, are to be exhorted to learn to read. But for the preſent, where many in the Congregation cannot read, it is convenient that the Miniſter, or ſome other fit perſon appointed by him and the other Ruling Officers, do read the Pſalm, line by line, before the ſinging thereof.

An Appendix touching Dayes and Places for Publike VVorſhip.

THere is no Day commanded in Scripture to be kept holy under the Goſpel, but the Lords day, which is the Chriſtian Sabbath.

Feſtivall dayes, vulgarly called Holy dayes, having no warrant in the word of God, are not to be continued.

Neverthelesſe it is lawfull and neceſſary upon ſpeciall emergent occaſions, to ſeparate a day or dayes for Publike Faſting or Thankſgiving, as the ſeverall eminent and extraordinary diſpenſations of Gods providence ſhall adminiſter cauſe and opportunity to his people.

As no place is capable of any holineſſe under pretence of whatſoever Dedication or Conſecration, ſo neither is it ſubject to ſuch pollution by any ſuperſtition formerly uſed and now laid aſide, as may render it unlawfull or inconvenient for Chriſtians to meet together therein for the publike worſhip of God. And therefore we hold it requiſite that the places of publike aſſembling for worſhip among us, ſhould be continued and imployed to that uſe.

FINIS.